

DESTINY

The Magazine of National Life



Photograph by Dick Smith

THE ILLUMINATING RAY

"O Send Out Thy Light And Thy Truth: Let Them Lead Me"
(See Inside Cover)

ILLUMINATING THE WAY

WHAT WOULD one think of a skipper of a vessel who persisted in ignoring the warning light from the shore as he approached the entrance to the harbor? If, as a result of his refusal to be guided by the light that would have taken him safely through the channel, his ship suffered heavy damage by hitting a submerged ledge of rock, would he not come under severe condemnation?

In the same way that a lighthouse sends forth its beam of light to warn sailors of hidden dangers ahead, the Scriptures also warn of the inevitable results that will follow if men refuse to heed the admonitions given. Peter declared that prophecy is a light that shineth in a dark place. David, recognizing the power and purpose of God's Word, exclaimed: "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles" (Ps. 43: 3). David, a great leader and statesman in Israel, was always mindful of his need for Divine help.

The purpose of God's Word is to instruct the individual in personal conduct, give guidance to those who govern so that they may administer their charge in righteousness and provide a source of wisdom for all holding positions of responsibility. But these blessings are contingent upon compliance with the requirements that will enable God to perform His promises. When men and nations fail to offer thanks unto the Lord or honor Him, and refuse to obey His commandments, they have no cause to complain when adversity and tribulation dog their footsteps, spelling trouble for them in all their undertakings.

Many today, in their attitude and by their utterances, show little, if any, respect for the Scriptures as the Word of God written. They give scant consideration to the instructions plainly set forth in the Bible, nor do they consider its pronouncements essential in the performance of daily activities.

It is a fact that, with our national leaders, the will of the people, particularly the demands of pressure groups, carry far greater weight than the stipulations of the Word of the Lord in influencing their decisions and in

the establishment of policies. Instead of being guided by the light of the sure word of prophecy to make certain we do not deviate from the course Divinely prescribed, our political leaders follow the tortuous path of public desire, with the result that the Ship of State flounders along in the rough seas of human emotions, beaten about by the winds and waves of inordinate passions.

Let us turn to the light of His Word for direction in these troublous currents of increased world tensions and strife and consult the Chart of Divine guidance. There we will find instructions that will enable us to avoid the shoals of unholy alliances with nations who know not God, for the people of God are admonished: "Thou shalt make no covenant with them, nor with their gods" (Ex. 23: 32). The keeping of this requirement alone would have enabled us to avoid much national distress in the past and the loss of the lives of thousands of our young men on foreign fields of battle.

Think for a moment what it would have meant to the welfare of our people and the prosperity of our nation if both our national leaders and all the citizens of our land had followed the instructions Jehoshaphat pronounced in a time of national crisis: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (II Chron. 20: 20).

Turning to the prophets of the Lord, we find that detailed instructions are given in regard to the times in which we live, the troubles that confront us and the only course to pursue that will bring us into the haven of peace and rest. Our national leaders and our people are refusing to believe in the Lord or give heed to the warnings of His prophets, with the result that the Ship of State is rapidly approaching the shoals of sanguinary conflict, as the dark clouds of the storms of war spread over the earth. While it is late, we still have the opportunity to turn to the light and, in following its guiding beam, be safely piloted until the dawn of the New Day when, according to Malachi 4: 2, the Sun of righteousness shall arise with healing in His wings.

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HOWARD B. RAND, *Editor*

N. I. SIMONS, *Associate Editor*



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THE MARCH OF HISTORY

Doctrine vs. Doctrine

WHAT IS COMPLETELY overlooked by many is the impossibility of meeting and defeating a dogma or a doctrine by the use of force. It is a faithful axiom that you must meet like with like. Jesus said that he that taketh the sword shall perish by the sword (Matt. 26: 52). The sword of defense must meet the sword of aggression, but a doctrine cannot be defeated except by a counterdoctrine.

The failure to recognize this principle is responsible, in a large measure, for the success of Communism in the world today. Communism is definitely a doctrine or way of life on the part of those supporting its tenets of belief. It cannot be overthrown by force, but it can be defeated with the proper weapon. That weapon must be, in like manner, a doctrine that will challenge and overcome every position taken by the advocates of the Communist way of life.

Capitalism is not capable of meeting the issues for, although it too is a way of life, accepted and subscribed to by men, because of its many weaknesses it is vulnerable to attack, as evidenced by the Communist onslaught upon the capitalistic structure and their exposure of its gross deficiencies. Many of the evils of capitalism to which the Communists point are all too real. As pointed out in *Digest of the Divine Law*:

"In operation, the system of capitalism has proved wanting and has been unable to establish an equitable distribution of wealth and bring prosperity and happiness to all men everywhere, while, during its activity, poverty has grown in the midst of plenty. Because this has been so, the advocates of socialism and communism have pointed to the failure of the capitalistic methods as reasons why their particular brand of social order should be established in its place. But the continuation of capitalism, the substitution of socialism, or the adoption of communism will not cure the economic ills of mankind." (*Digest of the Divine Law*, pp. 81-82.)

When Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added [that is, given] unto you" (Matt. 6: 33), He was not making an idle pronouncement. The restoration of the Kingdom of God and its righteousness, which includes the administration of the whole Law of the Lord, will bring into being the blessings of prosperity and peace. When men become willing to seek and accept the full administration of the Law of the Lord, the many things they now desire and receive only in meager measure under the human system of administration governed by Mammon will become theirs to enjoy in their fullness. Only when we follow the advice of our Lord and seek first the Kingdom and its righteous laws will we be able to stem the onward march of Communism. As a matter of fact, the Lord has declared:

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"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. 59: 19.)

The only ensign that can be raised that will defeat the attacks of a foe who has already succeeded in establishing beachheads in our land through the indoctrination of American citizens is the Divine ensign of righteousness — the banner of the Kingdom of God, which includes the call to return to the Law of the Lord and institute its administration as the law of the land.

When this becomes an actuality, then the beneficence of the Law of the Lord in operation will overcome every aspect of the ideology of Communism. The blessings under such perfection of administration will so far excel the vaunted advantages claimed by the Communists that men will turn in disgust from the doctrines of Karl Marx and clamor to live under the benevolent administration of the righteous laws of the Kingdom.

Let us meet the doctrines of Communism with the doctrine of the Kingdom of God. When the Christian world responds to this challenge, the seeds of Communism planted by the enemy in our land will die for want of cultivation. Many among the clergy, who have fallen under the influence of the falsehoods of Communist propaganda due to the evils they have endured under the capitalistic system, will awaken to the realization that the solution of man's ills — economic, political and administrative, as well as all other difficulties faced by the human race — lies in an understanding of the evangel of the Kingdom as it is taught in the Scriptures and the application of its precepts, in which is involved the disposition to willingly obey the commandments, statutes and judgments of the Lord.

Quarantined

IN RECENT YEARS men have dreamed of leaving the earth to orbit in space or visit the moon or the planets. It isn't enough that man, with his unrighteous traits, has made a botch of things in the world, but now he aspires to carry the infection of sin beyond the confines of the earth where crime, violence and bloodshed are on the increase daily.

The very nation, Soviet Russia, which has set the pace in reaching skyward, is responsible, directly and indirectly, for a major proportion of the turmoil troubling many areas of this planet, never hesitating to employ methods of torture and murder to attain its ends. Already reliable rumors have it that Moscow did attempt putting a man in space but he perished.

That there will be "space travel" is quite clear from the Scriptures, but this is denied to the unregenerated. Evil men are definitely confined to the earth and attempts to leave its environment will end in death. Now that we near the time when serious efforts will be made to actually send human beings into outer space, it is well to consider the barriers which will prevent the ultimate success of this objective.

We are convinced that earth alone is the abode of death, for death is the direct result of transgression

for which the human race has been adjudged guilty by God (Gen. 2: 17). Did God then quarantine the earth from the rest of His creation so that sinful human beings might not infect the perfection of that creation with the blight of death by spreading its taint throughout the universe?

This poses an interesting question in regard to the "flaming sword" placed to keep, or guard, the way of the Tree of Life after the fall of Adam and Eve. Evidently, prior to the fall, they might have approached this "Tree." However, because of sin, a barrier was brought into being to bar the way to the Tree of Life. Careful thought should be given to the terms describing the nature of this perpetual barrier *and its specific purpose*:

"A flaming sword which turned every way, to keep the way of the tree of life." (Gen. 3: 24.)

Moffatt translates this:

"The blade of a sword flashing in every direction, to guard the path to the tree of life."

The question naturally arises: Are the cosmic rays, flashing in every direction around the earth, the blade of a flaming sword that will not fail to prevent unregenerated man from penetrating beyond the confines of this earthly prison of death? It is interesting to note that the expression "a flaming sword which turned every way" means "flame folding back upon itself." Is this a characteristic of cosmic rays that confines the full effect of their deadliness to space outside of earth's atmosphere?

As stated in "Conquest of the Universe," DESTINY for April 1958, God has quarantined men upon this earth, to be dealt with here in judgment for sin. In DESTINY for June 1958, in "Bar to Space Travel," it was pointed out that God has thrown around the earth an invisible force screen through which humanity cannot pass and remain alive. In the editorial, "Death Rays," DESTINY for November 1959, it was stated:

"Actually, apart from resurrection and translation, there is no escape from this planet for earth-bound man. He can aspire to reach out into the universe, but the accomplishments he envisions will come only through regeneration when this mortality shall have put on immortality and man's sinful nature will have given way to righteousness and spiritual-mindedness. God is not going to allow the leprosy of sin to infect and contaminate His whole universe. Against all such penetration He has erected impassable barriers that the human race, as presently constituted, cannot circumvent."

There will be more and more tries to put men into orbit and send human beings to the moon and to the planets, but the flaming sword of cosmic energy will continue to bar the way to that plane of life which is beyond the confines of this earth by guarding the path which leads to it. Would it be possible, if unregenerated human beings were able to go out into the universe beyond the germ-laden earth with its cycle of disintegration and decay, that they would find there only life and not death? Is it to prevent men from reaching limitless space and unending life that the

cosmic rays of the flaming sword surround this earth in every direction? This we do know: when the resurrection and translation occur, only those spiritually qualified through regeneration to have a part in this Divine phenomena will ascend from the earth to partake of the immortality which is the gift of God through His Son Jesus Christ.

A Time of War

IT HAS BEEN emphasized through DESTINY, in its editorials and articles, that we are in the period of the Day of Battle which began December 11, 1959 and will not end until February 5, 1963. In his newspaper column of December 28, 1960, David Lawrence confirmed the fact that we are indeed living in a time of war. He stated in part:

"World War III, Communist style, seems to be spreading. The custom in wartime is for a daily communique to be issued. Instead nowadays the news items telling of bloodshed and death are received in piecemeal fashion. The over-all effect is lost on the public.

"Many people in so-called 'peaceful' areas like the United States may not be following closely what's going on in the war in different parts of the world. Analyzing a few days' news dispatches from abroad, here is the story as it probably is being told to Khrushchev by his aides in the Kremlin:

"(1) Ethiopia — We took advantage of the absence of Emperor Haile Selassie and started a revolution in the capital. We aligned his son with our side. He was reluctant, but he had no choice. What we hoped to do was to weaken the UN in the Congo, for there are Ethiopian troops in the UN forces and we wanted to get them out. The emperor is back in power again. But we have started a wave of internal dissension. Look how, by working from the inside, we got control in Guinea.

"(2) Laos — The battle goes on, though the Rightists, aided by the United States, are giving us quite a lot of resistance. The U. S. Embassy was fired on by some on our side. A few artillery shells will wake them up. We note that the U. S. has announced it will openly assist the Rightists. We have our agents all through the area, as well as troops available just across the border in China and North Vietnam, if they are needed. We shall continue to supply tanks, mortars and rifles to the revolution. The other side is on top for the moment, but we are not through yet.

"(3) Algeria — We are operating successfully here. We have infiltrated the independence movement effectively, and we have managed to hurt the prestige of General de Gaulle as the whole country is plunged into the chaos we have planned.

"(4) Nepal — We are busy here. The king has taken over. The premier has been arrested and Parliament dissolved. The news dispatches from New Delhi saying that we Communists are "getting the upper hand" here are correct. The king thinks he can stop us. He says he'll be "neutral" between the East and the West. We'll see.

"(5) Leopoldville, Congo — One of our planes has landed in our stronghold in Stanleyville with arms for soldiers who are loyal to our friend Lumumba. Lumumba's right-hand man, whom we trained in Moscow, has asked Nasser of the United Arab Republic for "urgent shipment of arms, volunteers and food." We must help promptly.

"(6) Latin America — We have managed to provoke riots

in Chile and disturbances in Ecuador. We are gaining ground particularly in Guatemala and in Venezuela, and one or both of these can come into our hands any day now. Central America is quiet on the surface, but we are penetrating it rapidly. Our efforts with "students" are paying off. Cuba is our most valuable base, and we now can transport munitions and military supplies there for transshipment — along with our agents and propaganda — to any other country in the Western hemisphere.

"(7) Canada — We have friends here. The dollar is still all-important to the businessmen, some of whom seem ready to help us break the U. S. embargo on Cuban goods.

"(8) Western Europe — We manage to keep France divided, and NATO gets weaker because France is no longer a solid partner. De Gaulle wants France to be a nuclear power, and he will not give NATO the support that has heretofore been given. The talk among the Western governments is about making NATO a nuclear entity, but we shall see. We can infiltrate some of those countries, and we have the support already of the "left wing" in the British Labor Party. The NATO foreign ministers met in Paris the other day but got nowhere. All in all, the war goes well for our side."

It is interesting to note that, since we entered this Day of Battle, men who are closely following the news are becoming fully aware that we are indeed at war, Russian style, which could suddenly flare into an armed conflict that will be recognized by all as a time of battle. Meanwhile, the subtleness with which Soviet Russia and her allies press the battle against us has lulled millions of people to sleep. They are due to receive a great shock when finally they awaken to a realization of the proportion of our losses when compared with the extent of Soviet gains.

Black December

IN "Review of World Affairs" (this issue) attention is called to the Moscow declaration of last December as pointing up the intensification of the Communist drive to achieve their goals, particularly in Africa. The statement is made that during the month of December the whole African situation has blackened.

The activities of the United Nations in the Congo have clearly demonstrated the ineffectiveness of this organization to cope with a genuinely serious situation, especially when Soviet Russia moves in defiance of UN directives. The explosive situation in Laos threatens to involve the U. S. in another Korean-type war. The conflict in Algeria, where France is fighting rebel Moslems, has increased world tensions.

In a report dated January 7 the Algerian guerrillas secured Afro-Asian support. The leaders of seven Afro-Asian nations have authorized the Arab guerrillas in Algeria to seek the aid of African and other volunteers in their fight against France. The communique issued by the conference of seven nations and the Algerian refugee government appealed to unidentified countries which support the Algerian people to increase their political, diplomatic and material aid to the guerrillas. The nations participating are Morocco, Ghana, Guinea, Mali, United Arab Republic, Libya and Ceylon.

In our own back yard there is Castro of Cuba, backed by Russia and Red China as they undertake to gain a foothold in this Western hemisphere.

This is a tabulation of only a few of the many trouble spots in the world, all of which could develop in a manner that would involve every nation in the conflict that is already under way. The month of December ended the first year of the period of the Day of Battle and in that month we witnessed a turn for the worse that bodes ill for the peace of mind of those who continue to inaccurately evaluate the world situation and are still living in a fool's paradise, thinking war to be not again possible.

It would be well for those who question the assertion that this is indeed the Day of Battle to read the article, "World War III Has Already Started," *Reader's Digest* for January 1961, pages 36-44, from which the following excerpts are quoted:

"Communist theory holds that the whole world is a battlefield upon which opposing forces are locked in a titanic contest of indefinite duration. To the Communists, this does not mean all-out military action — until success is certain. . . ."

"The Communists are scoring victories in World War III because they know they are in it. . . ."

"To the Communists, what we call peace is merely war conducted by other than military means. Thus war, to them, whether fought with military hardware or with nonviolent, political and psychological instruments, is a single thing. 'Hot' and 'cold' are simply phases of intensity in the same war. . . ."

"How different the map of the world would look today if the Allied leaders had been aware of the Communists' master plan! At the conferences of Moscow, Teheran, Yalta, Potsdam and after, Stalin, while collaborating in the defeat of Germany, was also waging a protracted war against his allies. In plain language, Roosevelt, Churchill, Truman, Marshall, Acheson and the rest were played for suckers by the wily Georgian because they did not understand, or could not believe in, the devious policy that was guiding every smile, every move Stalin made. . . ."

At this writing we are well along in the Second Watch of this Day of Battle. In fact, the first hour of this Second Watch ended on December 29, 1960. The second hour will end and the third hour will begin on April 4, 1961, with one hour more to Noonday, July 9, 1961, when we will enter the Third Watch, beginning the last half of the Day of Battle. The intensity in the tempo of trouble will become very marked during the remainder of this Second Watch, bringing developments that will impel multitudes to realize that we are without doubt in a sanguinary conflict for survival against forces which intend to annihilate us if we do not destroy them.

Pip-squeak Politician

HARRY TRUMAN's prolonged controversy with General Douglas MacArthur, brought into the open again as a result of Truman's recent remarks, leaves us cold. We are taking Truman's advice when he said:

"I expressed an opinion . . . which is not in my memoirs. I've had my say and the General has his. You can believe anyone you want to."

We believe General Douglas MacArthur, who is a Christian, a gentleman and a soldier, not Truman the politician.

In *DESTINY* for May 1951, in commenting upon the order from President Truman in relieving General MacArthur from all his commands in the Far East, we said in part:

"A great military leader and fine Christian patriot has been ignominiously displaced and disaster looms before our nation. The peace by negotiation envisioned as the result of the dismissal of General MacArthur will not materialize; rather, we may expect a marked increase in the tempo of the global war as the Soviets press their program of expansion."

Disaster has followed as predicted in May of 1951 for, had General MacArthur been allowed to win the war in Korea, which he could have done, there would not now be a Communist China actively pressing global conflict in conjunction with Soviet Russia. We stated further in the May 1951 issue of *DESTINY*:

"The failure on the part of the politicians and the UN to give General MacArthur the right to carry the war to the enemy and into his home territory by bombing his supply centers deepened the shadows of this Night of Darkness. . . . If the Truman-Acheson clique continues to successfully dominate military maneuvers, compelling decisions to be made in conformity with political expediency rather than military exigency, the situation will indeed become critical."

How critical it has become during the ten-year interval from 1951 to 1961 is patent to anyone observing world trends today.

In reply to Mr. Truman's recent attack upon him, General MacArthur issued the following communique:

"Any statement, such as that attributed to Mr. Truman, that I advocated the use of atomic bombs in the Korean war is completely false. The records are available and will show that atom bombing in the Korean war was never discussed either by my headquarters or in any communication to or from Washington.

"The allegation that I contemplated or even considered action against Siberia or areas not directly within the field of operations is equally fantastic.

"My plan was to end war, not to expand it. Victory was actually within our grasp and at less cost in blood and effort than was later expended in the protracted bloody stalemate along the 38th parallel.

"We did not need the atom bomb here any more than we did in the war against Japan. Our conventional weapons were enough to destroy the bridges across the Yalu River and their supply bases if Washington had not unprecedentedly and astonishingly proclaimed them a 'privileged sanctuary' for the enemy.

"It is equally untrue to say I disobeyed any orders. The members of the Joint Chiefs of Staff, my immediate superiors in the conduct of the Korean war, testified under oath at the Congressional hearings that there was no insubordination or disobedience of orders on my part.

"Our failure to win the Korean war was a major disaster for the free world. It is the most basic principle of statecraft

that a great nation which voluntarily entered upon a war and does not see it through to victory must ultimately suffer all the consequences of defeat.

"These fatal consequences are now increasingly being felt in the military rise of Red China. It even now threatens all of continental Asia and bids fair to tip the balance of international power.

"It is with deep reluctance I continue this controversial dispute of the long past when the world is now desperately beset with momentous troubles, and I do so only to prevent a complete prevarication of history designed to cover up Mr. Truman's past failures."

A pip-squeak politician fired a great general and ten years later, in an appearance on a television program in Chicago, perhaps to salve a guilty conscience, made derogatory statements, very possibly, as mentioned in the closing words of the General's statement, "to cover up past failures."

Peace-Loving Nations?

THE United Nations Charter informs us that membership therein is restricted to peace-loving nations. Had this stipulation been scrupulously followed, Soviet Russia would never have been admitted to that body. If there were now any genuine sincerity manifested on the part of the members of the UN, Soviet Russia, because of her belligerency, would have been summarily kicked out of the UN long ago. Furthermore, if the UN had lived up to its charter requirements, none of the Soviet satellite governments would have been allowed to acquire membership.

It is an accepted expectation that Communist China is to be finally admitted to membership. Men whom President Kennedy has appointed to important positions have expressed such a view. The incoming U. S. ambassador to the United Nations in the Kennedy administration, Adlai Stevenson, has suggested it will be impossible in coming months to keep Communist China out of the United Nations. The report did not elaborate on this observation. Nevertheless, the former Chinese aggression in Korea, and now in Southeast Asia, Tibet, Africa and elsewhere, clearly demonstrate how utterly lacking the leaders of this nation are in qualifications which would justify the classification of peace-loving.

By no stretch of the imagination can the new African nations, who have recently become members of the United Nations, be declared peace-loving. The very conditions extant throughout the territory of some of these newly-admitted countries belie any such application.

Hypocrisy and dishonesty are written in capital letters over the deliberations of the UN, which countenances the violation of a principle purporting to be fundamental in the selection and retention of members. No wonder the Lord has declared that His people, in giving support to the UN, are fellowshiping with evil aggressors; that they have made lies their refuge and are hiding behind falsehood.

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An Absurdity

IN DESTINY for January 1961 (page 2), attention was called to the Divine judgment pronounced upon the United Nations, an organization designated in the Scriptures as like a wall built with untempered mortar. Since the addition of new members to this organization last fall, and subsequent developments which have followed, a few men are beginning to awaken from the tranquilizing stupor produced by the specious propaganda that the UN is the hope of the world for the establishment of peace.

An editorial in the *Buffalo Evening News* for December 29, 1960 points out a grave lack of foresight in instituting the UN voting arrangements, stating in part:

"Astride the Equator on the West coast of Africa is the new nation of Gabon, once a part of French Equatorial Africa. It has a population of about 400,000 people. Another section of the same former colony is the new-fledged country of Chad. It contains a few more than 2,000,000 souls and has also recently entered the United Nations with 23 other African states.

"It is the sense of the UN Charter that each member has equal force in the voting in the General Assembly — so Gabon's and Chad's votes carry exactly as much weight there as those cast by the United States, the USSR, France, Britain or any other nation, regardless of size or power.

"The original 51 signers of the Charter in 1945 could not possibly have foreseen the situation as it exists today. Now it has 99 member states and the struggling little nations of Africa — so recently cut loose on their own without either wide knowledge or firm conviction on foreign affairs — joined in an Afro-Asian bloc literally wield a balance of power. Nobody knows yet whether they will wield it prudently or foolishly. They are being wooed by both sides in the cold war.

"This lop-sided reapportionment of power is a patent absurdity. It is positively weird to note that a deciding vote by the delegate from Somali (pop. 700,000) could, in a close decision, conceivably defeat or nullify a resolution or act by the Western powers (pop. 272,000,000), the Soviet Union (pop. 209,000,000), or India (pop. 400,000,000).

"If the new African states should attain cohesiveness as a 'bloc' with the Asians, they could virtually impose their will upon the UN Assembly. Previous alignments would be destroyed. The organization itself cannot help but deteriorate as an effective instrument of world policy if this unrealistic situation is allowed to develop. To those nations which adhere to the principles of the Charter and have faith in it as a chief factor for keeping peace in the world, the UN could well be confronted by a crisis of the first magnitude if the potential for mischief in the oddly unrepresentative voting lineup ever materializes."

It will. What, then, will those who have pinned all their hopes on the UN say and do? When the day of showdown arrives over issues which are now in the making, instead of becoming instrumental in preserving peace, the UN will become a factor in making war inevitable under circumstances that will be most detrimental to the West. The year 1961 is to be fateful for all who have relied upon this godless association of nations as the hope of the world in a time of crisis.

PERILS OF FALSE PHILOSOPHY

By C. R. Dickey

AMONG THE HEROIC band of Christian Apostles, there was not one more illustrious or more imbued with Divine wisdom than Paul. Although rare humility characterized his demeanor at all times, he was the master of every situation.

Paul's defense before Herod Agrippa was one of his most notable speeches. "In it," says Dr. John D. Davis, "he displayed the courtesy of a gentleman, the eloquence of an orator, and the fearlessness of a Christian." In Athens Paul spoke to a gathering of philosophers, conscious that he was addressing some of the most intellectual men "in the most intellectual city in the world." This accounts for the philosophic character of his plea on Mar's Hill for his own cause and that of Christianity.

We may be assured that Paul wrote from a background of sound scholarship and firsthand experience when he sent this warning to the Colossian Christians:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2: 8.)

In discussing Paul's statement, the Rev. George Barlow begins appropriately by explaining the difference between true philosophy and false philosophy. He explains the nature and purpose of true philosophy as follows:

"Philosophy plays an important part in the investigation and discovery of truth. The use of the word arose out of the humility of Pythagoras, who called himself a lover of wisdom. The noblest intellects of all ages have been devoted to the pursuit of the same coveted prize. Philosophy represents the highest effort of the human intellect in its search after knowledge. It explores and tests phenomena in the realm of physics and of morals, and discovers the subtle laws by which those phenomena are governed. It elevates man to his true rank in creation, and teaches that he must be estimated, not by his physical relation to the outward world, but by the sublime endowments of his mind, into which it is the special function of philosophy to inquire. The philosophic mood never reaches its highest development till it is Christianized. The apostle does not stigmatize all philosophy as in vain; he knew the value of a true philosophy, and in his estimation the Christian religion was the embodiment of the highest philosophy. But he warned the Colossians against a false philosophy that was deceptive in its pretensions and deadly in its influence." (*Homiletic Commentary*, Colossians, p. 420.)

Concerning the marks of a false philosophy, Dr. Barlow says, "A false philosophy is known by its profitless speculations." He quotes a celebrated Roman sophist who summed up his deliberate judgment on

the efforts of the learned in the painful search after wisdom in these words:

"The human mind wanders in a diseased delirium, and it is therefore not surprising that there is no possible folly which philosophers, at one time or another, have propounded as a lesson of wisdom."

Dr. Barlow calls this fruitless process "definitional hairsplitting as to what constitutes the chief good of man" and adds:

"When the truest and best discoveries of human reason are used to disparage Divine revelation and discredit the absolute authority of saving truth — then philosophy falsifies its name, frustrates its lofty mission, and degenerates into vain, empty, profitless speculations. The student of the theories and contradictions of certain philosophic schools may begin with extravagant expectations, only to end in chagrin and despondency. The errors which assailed the Colossian Church were a mixture of the Oriental system of Zoroaster with Judaism, and with the crude, half-comprehended truths of Christianity. It was a mongrel system of philosophy, containing the germs of what afterwards developed into an advanced Gnosticism, and became the prolific source of many forms of heresy. Its abettors became 'vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools' (Rom. 1: 21-22)."

It has been said that "The boast of possessing a profound knowledge of the mysterious is one of the marks of a false philosophy." Such a boast witnesses to its purely human origin. It is "after the tradition of men, after the rudiments of the world, and not after Christ." It is impossible for the limited mind of the natural man to construct a philosophy that is universally true and beneficial. "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (I Cor. 8: 2). The traditions of men, says Barlow, "are the accumulation of mere human theories transmitted from age to age until they have assumed the pretensions of a philosophy. . . . A true philosophy, while starting necessarily with elementary principles, conducts its votaries into a pathway of increasing knowledge and of spiritual exaltation and liberty. A false philosophy fetters the mind by exaggerating the importance of first principles and insisting on their eternal obligation."

A false philosophy is known by its repudiation of Christ. This is a basic and unfailing test for judging between false teaching and truth. "After the tradition of men, after the rudiments of the world, and not after Christ" — here is the distinction according to Paul:

"As it is impossible, by any process, to convert a baser

metal into gold, so it is impossible to elevate a vain philosophy into Christianity. All true saving knowledge must be after — i.e., according to — Christ. . . . Any philosophy, though championed by the most brilliant intellects, that tends to lure the soul from Christ, that puts anything in the place of Him, or depreciates in any way our estimate of His glorious character, is false and full of peril." (Barlow.)

A recent news release, compiled from wire reports, contains this paragraph:

"A collection of sixty books by the late H. L. Mencken, all inscribed by the author, was donated to Baltimore's Enoch Pratt library by publisher Alfred A. Knopf. Inscribed on one fly leaf by Mencken: 'Religion is the theory that God, if He exists, has actually heard of man.'"

What utter nonsense! And yet how revealing! It lays bare the warped mind and callous spirit of a man who tries to appear wise in his own conceit. Men of this type revel in the most destructive form of false philosophy. "It not only misrepresents and distorts the truth," declares a wise observer, "but injures the faculties of the soul by which truth is obtained and kept. It darkens the understanding, pollutes the conscience, and weakens the will. It robs man of his dearest treasure, and offers in exchange a beggarly system of crude, unsatisfying speculations. The soul is goaded into a restless search after rest, and cursed by its non-attainment."

"Beware lest any man spoil you through . . . vain deceit." Christianity, rightly understood, is the true philosophy — "For in Him [Christ] dwelleth all the fulness of the Godhead bodily." Jesus contrasted the false and the true when He said:

"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." (John 10: 10.)

In Hebrews 13: 8-9, it is written:

"Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers and strange doctrines."

Matthew 16: 6 quotes Jesus as saying to His disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." They reasoned among themselves as to the meaning of His words until Jesus explained:

"Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." (Matt. 16: 12.)

"In vain they do worship me," declared Jesus, "teaching for doctrines the commandments of men" (Matt. 15: 9).

Are not most of the "learned" men of today making the same mistake? They hold strategic posts in the fields of "higher" education, the physical sciences, theology and political science; they proudly bear titles as "Doctors of Philosophy" — and who dares to question their wisdom and authority? Yet, apparently, these fallible scholars in their various fields do not know the difference between the rudiments of socialism as a way of life for mankind, and the principles

of the everlasting Kingdom of Jesus Christ.

Occasionally a man who teaches basic truths gets a chance to be heard. It happened in Dallas recently when Dr. James H. Jauncey, pastor of El Paso's First Christian Church and winner of the Freedom Foundation's Top Award for the best patriotic speech of 1959, was guest speaker for a joint meeting of several district chapters of State Teachers' Associations. Dr. Jauncey is a naturalized American, who rose from humble beginnings in Australia to earn ten degrees and win renown in multiple fields.

Hitting hard at "welfare" government, Dr. Jauncey said that Americans were happier 100 years ago than they are today because they had the personal satisfaction of fashioning their own lives. "They made their own way then — and enjoyed the vital sense of personal achievement — without reliance upon a paternalistic federal government to do it for them."

"The Greeks," he said, "were the first to make the error of believing that the 'good life' is something that follows automatically within the framework of an engineered society. . . . Then came Marx and Engels who preached that people will be happy — and good — within a state engineered to their plans. But the miseries that exist today in Communist nations are eloquent proof of these fallacies."

Dr. Jauncey warned that social problems only multiply and frustration follows when a strong central government takes a people's money and freedom and gives them "free" things in exchange. "The greatest happiness," he maintains, "comes not through security but through a sense of personal achievement." (From *The Dallas News*, Nov. 16, 1960.)

The sixth chapter of John's Gospel closes with one of the most moving scenes in all Scripture. Jesus was explaining "the bread of heaven" to the multitude and to His disciples. "It is the spirit that quickeneth," He said, "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not." John tells us that "Jesus knew from the beginning who they were that believed not, and who should betray him."

From that time many of the people who had followed Jesus turned back, and walked no more with Him. "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Here, indeed, is wisdom from above, the most profound philosophy man will ever know. Matthew cites a similar occasion when Jesus said to the disciples, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Jesus replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16: 15-17).

Peter's question — To whom shall we go? — is still man's fundamental problem. Furthermore, it is every man's privilege and responsibility to choose whom he will serve. If he fails to choose Christ, he loses by default. For, as Peter says, Christ alone has the words of

eternal life, because He alone is the way to eternal life:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14: 6.)

Here man reaches finality. There is no other way to attain life everlasting.

The renowned scholar, George Berkeley (1685-1753), wrote in his *Principles of Human Knowledge*:

"It seems to be a general pretense of the unthinking herd that they cannot see God. Could we but see Him, say they, as we see a man, we should believe that He is, and, believing, obey His commands. But we need only open our eyes to see the sovereign Lord of all things with a more full and clear view than we do any one of our fellow-creatures. We do not see a man, if by 'man' is meant that which lives, moves, perceives, and thinks as we do; but only such a collection of ideas as directs us to think there is a distinct principle of thought and motion like to ourselves, accompanying and represented by it. And after the same manner we see God. Men are surrounded with such clear manifestations of Deity, yet are so little affected by them that they seem, as it were, blinded with excess of light."

Francis Bacon, famous English philosopher and

Chancellor (1561-1626), wrote in the Second Book of his *Advancement of Learning*:

"The parts of human learning have reference to the three parts of man's understanding — history to his memory, poetry to his imagination, and philosophy to his reason. Divine learning receives the same distribution, so that theology consisteth of history of the Church; or parables, which are Divine poetry; and of holy doctrine or precept. For prophecy is but Divine history, in which the narrative is before the fact."

Lucretius (97-53 B.C.), wrote this interesting bit of wisdom:

"It is a pleasure incomparable for the mind of man to be settled, landed, and fortified in the certainty of truth, and from thence to descry the errors and perturbations of other men."

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Paul's warning was never more timely than it is today.

To whom shall we go? Shall it be to the agnostic, the skeptic — or to Christ, the Son of the living God?

The Great Seal of the U. S. A.

WHEN THE MOMENT came to choose the design for the Great Seal of the United States, Benjamin Franklin, Thomas Jefferson and John Adams were chosen as the committee. It is one of the most remarkable passages in our history that both Franklin and Jefferson — *professedly freethinkers* — proposed designs having to do with Israel — Franklin proposing Israel safely crossing the Red Sea, while the hosts of Pharaoh were engulfed, and Jefferson proposing Israel being led by the pillar of cloud by day and the pillar of fire by night. The Department of State issued a brochure on the history of our Great Seal, written by the Custodian of Departments in the Library of Congress, and the only book quoted in that work was the book of Professor C. A. L. Totten, who was one of the earliest advocates of the Anglo-Saxon-Israel truth in this country.

And then look at the Seal which finally evolved. What do you find on it? On the obverse side you find the Eagle with thirteen stars above its head, thirteen letters in the motto which flutters on a scroll from its beak, thirteen paleways in the shield on its breast, in its right talon an olive branch with thirteen leaves and thirteen olive fruits, in its left talon thirteen arrows fledged with thirteen feathers. Here are seven sets of thirteens on one side of our Great Seal. For the benefit of the superstitious, thirteen is the lucky number of the United States, and has been so all through its history. And thirteen was the number of the Tribes of Israel. The thirteenth Tribe of Israel was Manasseh, whose name means "forgetfulness," and if there has ever been a people forgetful of all its past, it is this last, this thirteenth, this Manasseh-Israel people in the United States.

Look at our Great Seal again. Whence do we get the Olive as our national flower? It is the sign of Israel everywhere throughout the Scriptures. Turn to the reverse side — you see "a pyramid unfinished." (See the Dollar-bill.) What is a pyramid doing in the United States of America? We thought pyramids belonged to Egypt. Well, here on the Great Seal of the United States is a pyramid of thirteen courses of masonry, and above it, floating in the Glory and having emblazoned on it the All-Seeing Eye, is the capstone of the pyramid which never was set — "the chief cornerstone" spoken of by our Lord as the stone which the builders rejected. That headstone of the corner, the apex stone, was never set on the Great Pyramid of Egypt, it has not yet been set on our national pyramid — but it hovers there on our Great Seal, it floats there in the Glory, as if awaiting the moment when it shall descend to complete our national structure with a Divine completion. A pyramid on the United States government Seal? It should occasion no surprise. It was Israel genius that built the Great Pyramid, and set therein its mathematical confirmation of Divine truth for a scientific generation to read. The Great Pyramid and the Olive, the stone which the builders rejected and the All-Seeing Eye, the effulgent rays of the Divine Glory, and through it all the number thirteen — my friend, a Bible-reading shepherd in the desert of Mesopotamia, who had never heard of the United States, would say on seeing our national emblems, "Surely this is the people Israel!" And all this came about without knowledge, without intent, on the part of the statesmen who designed it. Truly, it is a most remarkable circumstance. But Israel must be Israel wherever her sons abide.

Month By Month ·

by A. R. H.

SINCE CUBA and the Congo began monopolizing news headlines, everything has seemed, by comparison, quiet in the land of Egypt. The Congo crisis, however, took a startling turn suddenly with the announcement that all Belgian assets in Egypt had been nationalized or expropriated overnight. This move by President Nasser was in retaliation for the action of President Kassavubu, in severing diplomatic relations with Egypt on the grounds that agents of the United Arab Republic had been interfering with the internal affairs of the country.

In an attempt to fathom the reason why Nasser should have victimized Belgian nationals in Egypt — who remained immune during the Suez crisis — the editor of the *Daily Mail* explains:

"It can only mean that the return of many Belgians to the Congo, where their administrative and commercial experience is still of vital importance, was assumed by President Nasser to imply that Mr. Kassavubu is under their control. There is no evidence of this. But the seizing of assets as a political weapon is a form of economic folly against the United Arab Republic's own interests. Cairo has thus pleaded guilty to political intervention in the Congo."

Behaving Like Conquerors

After this latest example of an outrageous breach in the sanctity of contracts, it must be evident even to most woolly-minded of our diplomatic fuddy-duddies that the aura of respectability recently acquired by President Nasser is merely skin deep. Indeed, the attitude of arrogance displayed by U. A. R. agents in the Congo, "*behaving as if they were conquerors*," is liable to be repeated elsewhere if the blast of subversive propaganda broadcast daily by Cairo Radio attains its object in East Africa.

Thus, we have the astonishing spectacle of Sir Malcolm Barrow, acting Prime Minister of the Central African Federation, accusing the British Prime Minister of "*fanning the wind of change into a hurricane*" when, in a speech at Umtali, he declared:

"With the examples of Baldwin and Chamberlain before them, are Messrs. Macmillan and MacLeod so willingly bent on appeasement of the African demagogues that they deliberately attempt to turn the talks into an African 'Munich'?"

Decision on Destiny

"It seems incredible that people of British stock, always first in loyalty, should be thrown to the mercy of whatever African demagogue shouts the loudest.

"IT IS WE WHO SHOULD CRY 'FREEDOM'; FREEDOM TO DECIDE OUR OWN DESTINY IN CENTRAL AFRICA. IF THE FEDERATION IS 'SOLD' DURING 1961, THEN THE RED FLAG WILL BE FLYING FROM CAIRO TO THE CAPE WITHIN A DECADE."

The overshadowing menace of Moscow, symbolized by the Red Flag — standard of "*the land of the north*"

— has been a recurring theme in these columns on numerous occasions. It represents a developing situation resulting from the approaching fulfillment of Ezekiel's prophecy regarding the coming descent of "*the hosts of Gog*" upon the Middle East, linked up with the prophecy of Daniel referring to the contest between the "*king of the north*" and the "*king of the south*."

Until recent times the power of Britain and the United States has been the predominant influence in all countries south of the Equator. American influence, operating through the Monroe Doctrine, has been predominant in South America, while Britain's influence has been paramount in Africa, India, Australia and New Zealand. Today, however, this southern sphere of influence is in danger of suffering the depredations of an intruder.

Spheres of Influence

In our previous commentaries we have envisaged these prophetic events as indicating the culmination of the struggle for world supremacy between the sovereign powers of the northern and southern hemispheres, respectively. We are now able to report on a further stage in this evolving theme, indicated indirectly in a curious way, by a special leading article entitled "*North and South*," written for the *London Times*, dated November 29, 1960.

A New Dimension

Thus the *Times*, in its examination of the rivalry of "*the opposing blocs*" of so-called East and West, employs the striking subhead "*Rivalry in a New Dimension*" to define current changes in orientation and continuities:

"At first it seems that two years have changed surprisingly little between the two camps. In spite of all the stresses and alarms, the physical and military boundaries remain exactly where they were. In the Middle East, the Communist parties have so far been checked in their take-over plans; the national leaders may accept Russia's help but they refuse her embrace. In the field of negotiations on disarmament and on nuclear tests, a casual reader could hardly tell whether he was looking at today's newspaper or one two years old."

North and South Battle

Seeing the picture in terms of a struggle between the interests of rich and poor nations — although in actual fact it is something far more vast than that — the *Times* continues:

"The world, however, is in the midst of a new chapter that could be far more dangerous for the Western powers. Russia — with China, sometimes as a helper, sometimes as a competitor — is going all out to win political sympathy

and direct allegiance with the undeveloped countries of Africa, Asia and Latin America.

"Clearly enough, there is no field in which a reduction of tensions and suspicions between East and West would produce better results, for it would allow the basic contradictions between north and south to be properly seen and handled. A study of the nature and aims of Communism soon shows that to expect such relaxation would be to cry for the moon. In short there can be no certainty but neither should there be panic. The battle is not even half lost."

Red Signals Southwards

Meanwhile, another sidelight on this reorientation is provided by an article in the *Reader's Digest* by Frederick Sondern, describing the activities of the man behind Castro in Cuba. Because of its vivid wording we give the following brief quotation:

"Not long ago he [Guevara] wrote a book: *The War of the Guerrillas*. The book reads much like Adolf Hitler's *Mein Kampf*. Guevara outlines his own aims clearly. All ties between North and Latin (South) America are to be severed; another Iron Curtain is to be created; the Southern countries are to follow Cuba's example.

"Nikita Khrushchev said at a press conference recently that Cuba should be a guiding light to all Latin (South) America. If it becomes so and the Reds do flash their signals southwards, it is most likely that the hand directing the beam will be that of Ernesto Guevara."

In the *Times* article, previously quoted, there will be noted in the final sentence an odd tone of complacency which seems to imply that the time to get concerned about a battle is when it is half-lost rather than before it reaches a crucial stage. Captain Nikolai Fedorovich, commander of a Soviet Navy destroyer, who sought political asylum in the United States last year, suffers from no delusions of this nature.

Surprise Attack Planned

In his appearance before a House of Representatives committee, Captain Fedorovich affirmed that the Soviet Union had been "*planning a surprise nuclear attack*" on the United States since 1955 and that, despite declarations favoring disarmament, Soviet military forces had been "*under orders in readiness for an immediate attack.*"

"I believe," he said, "that the Soviet dictatorship would undertake a surprise attack if they felt they could win at one stroke. Make no mistake, they are power seekers, not political idealists. Khrushchev does not wish to wait indefinitely for the United States to become a socialist state by evolution. Moreover, he does not believe that this will happen. He would like to see it take place in his lifetime.

"Soviet strategy has been based on the doctrine of surprise attack in nuclear warfare. This doctrine was established in a Soviet military publication which is known only to officers of flag rank and above. The concept was designed as an excuse to Soviet officers and to convince them that such aggression was necessary. No senior officer believes that the United States will attack first."

Meanwhile, diplomats and politicians, who like to indulge in the luxury of wish-fulfillment rather than

face up to the challenges of harsh reality, found little to comfort them in the New Manifesto, issued by the Kremlin, following the 30-day meeting in Moscow of Communist leaders from all parts of the world last November.

New Soviet Manifesto

The *London Times* makes the following comment:

"Something much more forceful has emerged from the Communist meeting in Moscow than the mere resolution on Sino-Soviet differences. What the Moscow statement insists on is a glorious future for a widening Communist revolution. Since 1957, Communism regards the end of the Colonial Era as a development ranking second in historic importance only to the formation of the world socialist system. It is not surprising, therefore, that the new manifesto adds a brash revolutionary appeal to the considered restatement of the 1957 conclusions. First it was necessary to reassure the faithful of the inevitable course of world history. The line is set; in spite of its efforts the capitalist world continues its decline.

Peace Movement Paramount

"The Russians make their point that global war would be a disaster even to countries not taking part. They insist that the power of the Communist camp will be great enough to curb imperialist aggression, but that it will be too late to act only when war breaks out. 'Peaceful co-existence of countries with different systems of destructive war — this is the alternative today — there is no other choice.' Hence, the peace movement is paramount and no political or doctrinal differences should stand in the way of a united front for peace.

"After all the insistence that there must be no war, there is a frank admission that there shall be no calm either. 'The peaceful co-existence of states does not imply the renunciation of the class struggle, as the revisionists claim.' Such co-existence is a form of the class struggle between socialism and capitalism. The whole stress is on a forward policy."

A Militant Program

Moreover, the *Daily Telegraph*, in a leading article, maintains:

"The new program for World Communism is a much more militant affair than was expected. It is all for intensified attacks on the Western world with everything except guided missiles and nuclear bombs. 'Peaceful co-existence,' it says disarmingly, 'is just class war on an international scale.' This means that, under the guise of fighting for peace, the Communists aim to extend their influence deeper into the non-Communist world, even to its very heart. It is not a new device but it is one which may be more successful and more dangerous today when the Communist movement relies not only on the discontented masses but on intercontinental missiles as well."

(To be continued)

Overseas Subscriptions

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WITHIN THE past month the whole African scene has blackened. That the deterioration is likely to continue cannot be doubted after the clear warning that was given early in December in the Moscow declaration issued at the end of the Communist "summit" attended by 81 Communist parties. The declaration, which sets out future policy on all fronts, states, with reference to Africa, bluntly and without niceties, that all the "oppressed" peoples are to be assisted by every possible means to rise against the "imperialists." Ultrationalistic leaders of the backward peoples of Africa are in fact to be given all-out encouragement and active support by both Russia and China in a bid to get them to rise against the West. Britain, the United States and France are specifically mentioned as targets for the Communist-induced wrath of African extremists.

The Moscow declaration does not mean a new Communist policy toward Africa. Its immense importance lies in the fact that Communism has decided that it is now strong enough and sufficiently well established in Africa to enable it to come right into the open and to announce publicly what it aims to achieve. It is not intended as a mere warning to the West. It is, instead, an announcement aimed at all militant African extremists that Russia and China are now ready to back them up to the hilt in whatever nefarious deeds they may be contemplating. The declaration is an outright incitement to violence in Africa and every African extremist leader will accept it as such. No effort has been spared to bring the contents — and the meaning — of this part of the Moscow declaration to the attention of Africans.

On the same day that the Moscow declaration was issued, a personal message from Mr. Khrushchev was read at the first all-Africa trade union conference which was being held in Lagos, the capital of Nigeria. The conference was attended by labor delegations from 38 African states and was designed to organize African labor movements into one united pan-African front. Mr. Khrushchev said in his message: "I should like to assure all those taking part that the peoples of the African countries can count fully, in their efforts to solve the problems of economic and social progress, on the friendly feeling and support of the Soviet Union." This message, like the Moscow declaration, has been broadcast to all corners of Africa by Moscow, Peking and Cairo radios.

A brief summary of the picture, as it unfolded in December, as 1960 drew to an end, is as follows: In the Congo, the Moscow declaration immediately led to the setting up of an illegal, but nevertheless effective,

Communist dictatorship in the Province Orientale. The self-proclaimed leader of this people's republic is Mr. Bernard Salumu, a young Moscow-trained fanatic who has the support of an estimated two million Congolese Africans. Over the previous several weeks, Salumu and his followers had been receiving supplies of modern weapons, including flame throwers and automatic rifles, manufactured in Czechoslovakia. A number of East Germans had also appeared in the Province Orientale to give instruction to selected Africans in the handling of these weapons. The Moscow declaration coincided with the establishing of a common front against continued so-called colonialism and imperialism between Ghana and Guinea on the one hand and Ethiopia on the other. The United Arab Republic was invited to join this common front and accepted without delay, as President Nasser could not afford not to be included in such a formidable anti-Western movement.

As the year ended, negotiations were in progress for the establishment of an "African military, high command" for this joint front, the announced aim being to provide immediate assistance to militant extremist movements anywhere in Africa who wish to drive out "colonialists" and "imperialists." Russia immediately promised support to the new movement and has offered equipment and liaison officers to help with the establishment of the "high command." If all goes as expected, this formidable new anti-Western front, with considerable resources at its disposal, will be in existence within three or four months. Its effect will be to open Africa still further to Communism.

In the middle of December, news leaked out which has since been confirmed (although denied by Moscow Radio) that an agreement has been reached between Guinea and Russia for the building of a Russian submarine base on the coast of Guinea. This will give Russia her first naval base on the West coast of Africa — in fact her first base in the Atlantic. At the same time, it was also confirmed that Russian ships have been unloading vast quantities of munitions at Conakry, Guinea's capital. Our correspondent understands that these are for onward transmission to other parts of Africa; lines of supply being by now well organized and giving access to Ghana, the Mali Republic, the new Communist State in the Eastern Congo, and even, clandestinely, to Uganda and Northern Rhodesia.

In Uganda, the Communist-led Uganda National Congress (its leader, Mr. Joseph Kiwanuka, has recently returned from Moscow and a tour of other Iron Curtain capitals) stepped up a campaign of murder and intimidation against any African suspected of

moderate sympathies. There has not been real peace in Uganda for many months but about the middle of December a vigorous renewed wave of terror started, following the Moscow declaration. Part of the reason is that elections are due to be held in Uganda at the beginning of February preparatory to Britain's handing over considerable control to elected Africans. By means of a reign of terror and the creation of a maximum degree of unrest, the Uganda National Congress, which boasts openly of Communist Chinese support, hopes ultimately to insure for itself a large measure of control.

In Kenya, Mr. Oginga Odinga, acting President of the Kenya African National Union, on his return from Moscow and Peking, announced that he felt inspired by the good will he had found and the ready recognition of the great struggle for liberation that had been fought by the Mau Mau. Henceforth, he went on, Kenya's "nationalists" could rest assured that they were no longer fighting without outside support. This resulted by late December in such an alarming increase in renewed Mau Mau oath-taking and intimidation, including the murder of moderate African chiefs, that the European farmers in the White Highlands have had to resort to planning vigilante groups to protect their lives and property.

In Nyasaland, intimidation by means of arson and physical violence on the part of the Malawi Congress Party, of which Dr. Hastings Banda is the leader, reached an unprecedented level by late December. The aim, once more, is to wipe out all moderate opinion which stands in the way of a solid anti-European, anti-Western front.

In the Congo the UN Congo contingent was, admittedly, not at any stage an integrated force with a united purpose and therefore was in no position to accomplish much. But December saw the force split up into the different national elements with at least half of the constituent national contingents aligning themselves, on instructions from their respective governments, with the anti-Western bloc. Thus, revealed as die-hard opponents of the cause of keeping Russia out of Africa, stood Ethiopia, the United Arab Republic, Ghana, Guinea, and, at the end, also Morocco. We repeat: These developments have all taken place in December as part of a single, co-ordinated, master operation which coincided with or followed the Moscow declaration, though the ground for each development was carefully laid in advance.

During December, too, the West has been in retreat in vast areas of Africa and the signs are that the retreat is gaining momentum. The Congo has, inevitably, served as an object lesson to many Africans as well as Europeans. What the moderate African has seen in the Congo, rightly or wrongly, is capitulation by the West behind a United Nations smoke screen, whereas Russia could make alarming strides forward by means of a direct onslaught which totally ignored the United Nations except as a propaganda platform which could be used to detract attention from what was really taking place in Africa.

Russia is advancing in Africa by means of a direct onslaught and by totally ignoring the existence of the

United Nations. Only direct action by the West will stand any chance of halting that advance. But, as yet, at the end of 1960, there was no sign that the West is even aware of the requirements of the situation or that it is willing to take the slightest risk of offending either Russia or the United Nations in an attempt to save Africa in the face of Russia, which has become the UN's loudest agitator for so-called African liberation. What should be realized without delay is that the West starts 1961 with its back to the wall in most of Africa.

The situation in Turkey gives no cause for rejoicing. Economically and financially, the country is in a bad way. It is a state of affairs in which much can and probably will happen.

The Kremlin emissaries have been busy for some time scouting and preparing the ground for a psychological break-through operation. There are now signs of growing confidence in Moscow that the political climate is changing in its favor. Mr. Khrushchev, in a letter to General Gursel, wrote: "We note and warmly appreciate the fact that you have no objections in principle to Soviet-Turkish relations being eventually developed into close co-operation."

In another passage, General Gursel is bluntly advised to take Turkey into the so-called neutralist camp. Khrushchev put it like this: "I must tell you candidly that it is our profound conviction that the most sincere relations would develop between our two neighboring countries if Turkey would take the road of neutrality. The cost of armaments, Mr. Prime Minister, is a bottomless pit and not every country can carry the burden and at the same time expand its economy. As for Turkey, you know, of course, better than I do that this is indeed so."

In conclusion, Khrushchev invites the General to walk down the garden with him: "The time has come for getting rid of the various prejudices which are burdening our mutual relations, and for restoring, step by step, the trust that characterized our relationship in the past."

Khrushchev's letter with its sly insinuations supplies a typical example of Communist practice. No one can predict with any certainty the ultimate course of developments. Your correspondent would even go so far as to venture to say that General Gursel himself probably does not know either. He does not, because he is not the all-powerful generalissimo and absolute master some people seem to think he is.

The boss in Turkey today is the Committee of National Unity. It consisted originally of 21 officers. Before long, there were 38 of them, ranking from Lieutenant to General. Their average age is 40, as compared with General Gursel's 65. It is indeed, a confrontation of two entirely different generations and outlooks.

The foregoing is the one hundred and eightieth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in DESTINY by special arrangement with the author.

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BACK TO THE REPUBLIC

By Harry F. Atwood

ED. NOTE: In 1918 a book was published under the title, *Back To the Republic*, by Harry F. Atwood, the purpose of which was to combat the general confusion about the meaning of terms when the various types of government are defined. Because of its extreme timeliness and succinct arguments, we are publishing this book in serial form (somewhat abridged) in *DESTINY*. We believe it will render a distinct service because *Back To the Republic* will lift the fog of misunderstanding and clear the air in regard to the multiplicity of erroneous uses made of the terms "democracy" and "republic." These terms are not interchangeable and there is genuine danger in the indiscriminate use of the word "democracy" when reference is made to the government of the United States. Our Founding Fathers knew what they were striving to establish — a republic, not a democracy.

PREFACE

THE THREE WORDS uppermost in the minds of the people throughout all the world today are "autocracy," "democracy" and "republic."

What do you mean when you use the word "autocracy"?

What do you mean when you use the word "democracy"?

What do you mean when you use the word "republic"?

Write down your own definitions of those three words; stop the first hundred people you meet and ask each of them the above three questions. Compile their replies and you will have a compilation that would win a prize in a museum of curiosities.

If you should journey to the national capital and, beginning with the president, ask the hundred men who are most prominently identified with the national government those same three questions, you would have material for a scrapbook the reading of which would be confusing to the mind.

If you should visit the state capitals and, beginning with the governor, ask the hundred men most prominently identified with the state government in each commonwealth these same three questions, and have their replies compiled, you would have a volume of interesting contradictions.

If you should go still farther and visit the capitals of all the allied countries and of the so-called neutral countries, and ask the hundred men most prominently identified with the government of each country those same three questions, and have their replies compiled, you would have several volumes of exceedingly interesting contradictions.

If you were disposed to gratify your curiosity still further and should turn to the various dictionaries, encyclopedias, magazines, newspapers, and countless

volumes on political science and government, and make a collection in book form of the various definitions which have been given and the uses which have been made of the words "autocracy," "democracy" and "republic," you would have compiled the greatest curio of them all.

The purpose of writing *Back To the Republic* is:

1) To make clear the meaning of the words "autocracy," "democracy" and "republic";

2) To encourage a more accurate use of governmental terms;

3) To urge the importance of avoiding the dangers of the extremes of both autocracy and democracy, and the vital need of adhering strictly and literally to the fundamentals of the republic, which is the *golden mean* between autocracy and democracy.

CHAPTER I

THE TREND OF GOVERNMENT

DURING THE thousands of years prior to 1788 A.D. the pendulum of government was swinging back and forth from one extreme to the other: from the mob leader to the mob; from the mob to the monarch; from the monarch to democracy; from democracy to the demagogue; from the demagogue to mobocracy; from mobocracy to autocracy; from feudalism to communism; from bondage to license.

Tyranny, conquest, militarism, lawlessness, mob-mindedness, riot, persecution, oppression, rebellion — these are the words that describe the long-continued panorama of unsuccessful efforts and experimental failures in government for approximately five thousand years.

Now and then a ray of light and hope appeared in Greece, Rome, Holland, Switzerland, England and elsewhere, but during all that period of time no government was devised that could secure for its people any one of the great fundamental privileges for which government is primarily organized.

In all those thousands of years there was no government that secured for its people religious freedom, or civil liberty, or freedom of speech, or freedom of the press, or security of individual rights, or popular education, or universal franchise.

It is a startling statement, but an indisputable fact, that in reviewing the centuries of history prior to the founding of the Republic of the United States of America, we find no country to which the historian can point and truthfully say: There was a government that worked well.

In 1788 a group of real statesmen of great physical vigor, mental acumen, thorough knowledge, practical

wisdom, farsighted vision and moral courage assembled in Philadelphia and, after months of discussion and deliberation, produced the Constitution which provided for the Republic of the United States of America.

These men were equal to the opportunity, rose to the occasion, and builded better than they knew; for they established the *golden mean* and evolved the *standard* form of government.

Following the adoption of the Constitution and the founding of the Republic of the United States of America, there began the first great era of progress governmentally that the world had ever known.

We began to solve problems and to secure privileges that had baffled philosophers and statesmen for ages. Within a century we had secured all of the seven fundamental privileges for which government is primarily organized. We developed a larger galaxy of great statesmen (because they were thinking and working along standard lines) than has been developed by all other governments in the history of mankind. We organized into a splendid and loyal citizenship people of many nationalities, coming to our shores with varying ambitions and ideals. We stood the strain of the great Civil War and came out of it stronger and better.

The governmental atmosphere of individual security seemed to stimulate individual effort toward discovery and invention, so that we made material and commercial progress that has had no parallel in history. We advanced from the wooden spade to the steam plow, from the ox cart to the freight train, from the blacksmith shop to the great manufacturing plant, from the flail to the steam thresher, from the cradle to the self-binder, from the needle to the sewing machine, from the spinning wheel to the great textile mills, from the stage coach to the Pullman palace car, from the messenger boy on foot or horseback to the telephone and telegraph, from the prairie schooner to the automobile. And equal progress has been made along many other lines since the founding of this republic.

While doing all this we advanced from the education of the few to the great public-school system, from slavery to political equality, from religious bondage to religious liberty.

Other nations of the world were struck with awe and admiration by the marvelous manner in which the new republic was solving its problems and securing to its people political privileges such as the world theretofore had not known.

Awe and admiration on the part of the people of foreign countries merged into emulation, and they began to modify their ideals and ideas of government, gradually becoming more tolerant of religious freedom, more zealous of civil liberty, more lenient toward freedom of speech and of the press, more considerate of inherent individual rights, more active toward popular education, and more favorable toward universal franchise.

We radiated over all the world the rays of light, of hope, of progress, of justice, of common sense and of scientific governmental procedure; and while making that matchless record, and wielding that splendid world influence, we made for the United States of

America the undisputed leading place among the nations, not because of our great army, our great navy, our vast possessions, or our many people, but because we were enjoying the blessings of the best form of government mankind had ever known.

Gradually, however, we began to modify our national government through the appointment of boards and commissions and the creation of various governmental agencies that made it impossible for the government to function in accordance with the plan of the Constitution.

The various states modeled their constitutions less and less after the plan of the Federal Constitution and included in them much that should properly have been statutory material. In their constitutions they provided for the election of officials other than the executive and members of the legislative bodies. More and more we drifted away from the moorings of the Constitution toward the whirlpools of a democracy.

Demagogues and propagandists, blinded with egomania, kept up a constant campaign of agitation in the various states for the initiative, referendum, recall, boards, commissions, city managers, socialistic doctrines and anarchistic heresies, until we may truthfully say that for some years we have been passing through an age such as Alexander Hamilton had in mind when he said: "There are seasons in every country when noise and impudence pass current for worth, and in populous communities especially the clamor of interested and factious men is often mistaken for patriotism."

The conditions which have been wrought because we have been drifting away from the plan of a republic have had a disastrous effect upon this country and resulted in greatly lessening our influence for good in other countries. We have drifted from the republic toward democracy; from statesmanship to demagogism; from excellent to inferior service. It is an age of retrogressive tendencies.

CHAPTER II THE REPUBLIC

ONE SERIOUS present-day tendency is the reckless and inaccurate use of governmental terms. Almost daily Russia is spoken of as "the new republic." That phrase is as inaccurate as it would be to speak of a drunken man as a new example of temperance. To speak of Mexico as a "republic" is as inaccurate as it would be to speak of fanaticism as a new form of reverence. To call China a "republic" is as far-fetched as it would be to speak of insomnia as a new form of rest.

China, Mexico and Russia at the present time are all types of democracy. In each instance the pendulum has swung all the way from the extreme of autocracy to the extreme of democracy. It did not stop at the *golden mean*. These countries are not republics.

England, Italy, Belgium and France are frequently spoken of as "the allied democracies of Europe"; yet with one exception each country supports a royal family at a tremendously large expense, which is one of the elements of autocracy.

It would create considerable confusion of thought in the medical world if we should speak of disease as health; if, in the realm of law, we should speak of crime as a contract; if, in the realm of nature, we should speak of a cyclone as a sea breeze; if, in the commercial world, we should speak of a bankrupt as a business success; if, in the religious world, we should speak of a dime novel as the Bible; yet these are fair illustrations to parallel the inaccuracy that prevails in the present-day use of governmental terms.

The terms "republic" and "democracy" are thoughtlessly and inaccurately used almost synonymously in dictionaries, in encyclopedias and in political literature and discussion. This country is frequently spoken of as a democracy, and yet the men who established our government made a very marked distinction between a republic and a democracy, gave very clear definitions of each term, and said repeatedly and emphatically that they had founded a republic.

Surely no one has more valid authority to use governmental terms, or to make definitions of those terms, than the men who evolved the best form of government the world has ever known. The statements of Hamilton and Madison, who were designated as the spokesmen and interpreters of the work of the Constitutional Convention, make it absolutely clear that the founders of the republic had in mind a very marked distinction between these two forms. In *The Federalist* Madison says:

"What, then, are the distinctive characters of the Republican form? Were an answer to this to be sought, not by recurring to principles, but in the application of the term by political writers, to the constitutions of different states, no satisfactory one would ever be found. Holland, in which no particle of the supreme authority is derived from the people, has passed almost universally under the denomination of a republic. The same title has been bestowed on Venice, where absolute power over the great body of the people is exercised, in the most absolute manner, by a small body of hereditary nobles. Poland, which is a mixture of aristocracy and monarchy in their worst forms, has been dignified with the same appellation. The government of England, which has one republican branch only, combined with an hereditary aristocracy and monarch, has, with equal impropriety, been frequently placed on the list of republics. These examples, which are nearly as dissimilar to each other as to a genuine republic, show the extreme inaccuracy with which the term has been used in political disquisitions."

The above quotation indicates how forcefully Madison called attention to the gross misuse of the word "republic" in his day. He was very jealous of the use of the term. He was extremely conscious and justly proud of having played an important part in helping to found the first republic of history. He knew the difference between an autocracy and a republic and he objected to having autocracies spoken of as republics.

He also understood quite clearly the difference between a republic and a democracy. Again, in *The Federalist*, he said:

"Hence it is that such democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security or the rights of property, and have in general been as short in their lives as they have been violent in their deaths. Theoretic politicians, who have

patronized this species of government, have erroneously supposed that by reducing mankind to a perfect equality in their political rights, they would, at the same time, be perfectly equalized and assimilated in their professions, their opinions and their passions. . . . A republic, by which I mean a government in which the scheme of representation takes place, opens a different prospect, and promises the cure for which we are seeking. . . . The two great points of difference between a democracy and a republic are, first, the delegation of the government, in the latter, to a small number of citizens elected by the rest; secondly, the greater number of citizens and extent of territory which may be brought within the compass of republican than of democratic government. . . . The effect of the first difference is, on the one hand, to refine and enlarge the public views, by passing them through the medium of a chosen body of citizens, whose wisdom may best discern the true interest of their country, and whose patriotism and love of justice will be least likely to sacrifice it to temporary or partial considerations. Under such a regulation it may well happen that the public voice, pronounced by the representatives of the people, will be more consonant to the public good than if pronounced by the people themselves, convened for the purpose. . . . Hence, it clearly appears that the same advantage which a republic has over a democracy consists in the substitution of representatives whose enlightened views and virtuous sentiments render them superior to local prejudices and to schemes of injustice. . . . In fine, it consists in the greater obstacles opposed to the concert and accomplishment of the secret wishes of an unjust and interested majority. . . . If we resort for a criterion to the different principles on which different forms of government are established, we may define a republic to be, or at least may bestow that name on, a government which derives all its powers directly or indirectly from the great body of the people, and is administered by persons holding their offices during pleasure, for a limited period, or during good behaviour. . . . The true distinction between these forms is that in a democracy the people meet and exercise the government in person. In a republic they assemble and administer it by their representative agents. . . . The first question that offers itself is whether the general form and aspect of the government be strictly republican? It is evident that no other form would be reconcilable with the genius of the American people."

On September 18th, 1803, Hamilton wrote to Pickering:

"The plan of a constitution which I drew up while the convention was sitting, and which I communicated to Mr. Madison . . . was predicated upon these bases:

"1) That the political principles of the people of this country would endure nothing but republican government.

"2) That in the actual situation of the country it was in itself right and proper that the republican theory should have a full and fair trial.

"3) That to such a trial it was essential that the government should be so constructed as to give all the energy and stability reconcilable with the principles of that theory.

"These were the genuine sentiments of my heart, and upon them I acted."

In his great and exhaustive work on *Political Science and Constitutional Law*, John W. Burgess, after analyzing minutely the forms of government of the four leading countries, makes the following deductions:

"I do not believe it is utopian to predict that the republican form will live after all other forms have perished. . . .

It is a hazardous venture to prophesy what the form of the future will be. It seems to me, however, that that form will be a republic. . . . It seems to me evident that the destiny of history is clearly pointing to the United States as the great world organ for the modern solution of the problem of government as well as of liberty."

Article 4, Section 4, of the Constitution provides: "The United States shall guarantee to every State in this Union a republican form of government." It is inconceivable that the Fathers would guarantee a republican form of government to every state in the Union without the absolute intent of providing that same form of government for the nation.

It would seem that the founders of this republic, after a careful survey of the governments of history, concluded that autocracy resulted in tyranny and democracy merged into mobocracy, and they strove to avoid the dangerous extreme of either tyranny or mobocracy by establishing the *golden mean* and founding a republic.

The new form of government provided for by the Constitution and evolved in 1788 A.D. was the first republic the world had ever known, and it may be clearly defined as follows:

A republic is a form of government under a constitution which provides for the election of 1) an executive and 2) a legislative body, who, working together in a representative capacity, have all power of appointment, all power of legislation, all power to raise revenues and appropriate expenditures, and are required to create 3) a judiciary to pass upon the justice and legality of their governmental acts and to recognize 4) certain inherent individual rights.

Take away any one or more of those four elements and you are drifting into autocracy. Add one or more to those four elements and you are drifting into democracy.

In an autocracy authority is derived through heredity, regardless of character, capacity or conduct. Rulers are chosen by virtue of their membership in the royal family; the people have no choice in their selection.

In a democracy authority is derived through mass-meeting, the initiative, the referendum, instructed delegates, or any other form of direct popular expression.

In a republic authority is derived through the election by the people of public officials to represent them.

The attitude of autocracy toward property is feudalistic. This is unjust and results in protest, and finally in rebellion, on the part of the people.

The attitude of democracy toward property is communistic or socialistic. This negates property rights and results in chaos, mob-mindedness and riot, finally terminating in destruction of the very property itself.

The attitude of the republic toward property is that of individual ownership, resulting in thrift, respect for law, individual rights, and orderly, sensible, economic procedure.

The attitude of autocracy toward law is that the will of the royal ruler shall prevail, regardless of reason or consequences.

The attitude of democracy toward law is that the will of the majority shall prevail, regardless of whether it is based upon deliberation or is governed by passion,

prejudice and impulse, without restraint or regard to consequences.

The attitude of the republic toward law is the administration of justice in accordance with fixed principles and established evidence and with strict regard to consequences.

There is no such thing as a representative democracy. To use that expression is equivalent to speaking of a "temperate drunkard." The very essence of democracy is that the people speak direct. There is no such thing as a "democratic republic." To use that expression is equivalent to speaking of "gluttonous nourishment." The very essence of a republic is that the people speak through representatives. If there is such a thing as a democratic republic, what other kinds of republics are there? There is no such thing as a democratic autocracy. To use that expression is equivalent to speaking of "gluttonous starvation."

The expressions "representative democracy," "democratic republic" and "democratic autocracy" are among the most dangerous and misleading in current use.

The only qualifying terms that can properly be used to describe an autocracy or a democracy are bad, worse, worst. There are no good ones. The only qualifying terms that can properly be used to describe a republic are good, better, best. When a republic ceases to be good, it is no longer a republic; it has merged into either a democracy or an autocracy. Just as, in the realm of food, the only qualifying adjectives that can be used to describe starvation or gluttony are bad, worse, worst, the only qualifying adjectives that can be used to describe nourishment are good, better, best. When nourishment ceases to be good, it has merged into either starvation or gluttony.

England today is known as an autocracy with a mixed government. It has some of the elements of a republic and some of the elements of a democracy. The unwritten constitution, the existence of the royal family, even though somewhat muzzled, the House of Lords, and the limitation on the reviewing of legislation by the courts, are all elements of autocracy. The House of Commons is a republican branch. The mercurial method of changing the cabinet in haste, on the impulse of the moment, at the behest of the mob spirit, is of the essence of democracy.

France is a democracy with a mixed government containing some republican elements and some of the elements of an autocracy.

Almost all of the autocracies and democracies of the world have mixed governments; that is to say, they have modified the form to include elements of one or both of the two other forms.

The first republic the world had known was the Republic of the United States, which, until we began modifying it, was a true republic.

We should return at once, with all of the humility and penitence of the prodigal son, to a strict and literal adherence to the republic, the *golden mean* between autocracy and democracy, and encourage the people of each of the other countries of the world to go forward from the form of government they now have to a republic.

HARVEST OF TRAVAIL

By William O. Lay, Jr.

January 11, 1961

A NATION which rejects the Bible, or at best attunes its ears only to the vapid preachments of the "Modernist" school, has only itself to blame if misfortune besets it at every turn. Any attempt to conduct mundane affairs according to the unaided dictates of human reason is like exploring the catacombs without a candle. If God had provided no instructions for the precise procedure of government, there would be some justification for the ghastly muddle into which willful, purblind little men have plunged the world. But there was light — abundant light — available for the seeking. And the indictment of this generation, in the often harsh but unfailingly just language of the Bible, is that "men loved darkness rather than light."

Conversely, acquaintance with the illumination which the Bible casts upon every facet of human existence enables one to see the vagaries of governmental policy in perspective. Aware of God's objective in history, and cognizant of the step-by-step timetable upon which all that has been foreordained is coming to pass, he may view the passing scene with detachment and avoid the highly embarrassing experience of being found vociferously stumping for foredoomed causes.

The mania of Anglo-Saxon statesmen for fabricating intricate, loftily-worded alliances with non-Christian nations falls into this category. Knowing that the Bible explicitly places such shenanigans outside the pale of accepted procedure, the observer with Scriptural grounding can watch these ill-starred adventures run their course and collapse. And to forestall any charge of becoming wise after the event, it will be worthwhile to quote a comment which appeared in these columns shortly after the SEATO organization was set up in early 1954:

"Symptomatic of the desperation of Western statesmen was the 'Asian NATO' proposal hastily formulated as a possible means of checking rampant Communist aggression in the Far East. With its European counterpart already bogged down through Franco-Italian failure to ratify EDC, the Asian project could only become an even more colossal monument to futility."

But the architects of catastrophe went merrily ahead making America and Britain "secure" behind an imposing bulwark of *papier-mache* bricks. Then came the test. In late 1960 Communist infiltration into Laos posed a major threat to SEATO. And the members scuttled for cover like panicked mice, leaving the United States to shoulder alone the burden of defending Southeast Asia against Communism.

The truth could no longer be hidden. Stated *U. S. News & World Report*, "The network of alliances upon

which the U. S. position in the world rests is all of a sudden found to be crumbling." And Sir Anthony Eden, writing in *Foreign Affairs*, warned in the starkest of terms that the decay of the Western Alliance must be arrested if the free world is to survive.

Time had indeed run out. With unmistakable momentum, events were sweeping the world to the prophetically-previewed climax of judgment. If the average citizen could not perceive the shape of things to come, he at least realized that the shape of what had been was likely to undergo cataclysmic changes.

For the United States, the most imminent peril lay not in the remote reaches of Southeast Asia but within a few score miles of the Florida Peninsula. Day by day the trend of events in Castro's Communist dictatorship grew uglier. As always, however, time-patterns graphically reveal the Divine Hand surely in control as the pressure of judgment steadily increases.

Strikingly illustrative of the precision of this Divine timing is the pattern underlying announcement of Red China's multimillion dollar loan to Cuba on November 30. A solar interval of desolation (1290 days), measured forward from this date, terminates on July 1, 1964. *And this date is found to be exactly 1600 days (space or extent of judgment) after the February 13, 1960 Soviet-Cuban trade pact or 2 x 1600 days after September 27, 1955 when Egypt accepted Communist arms.*

A Communist manifesto, issued on December 5 after a meeting of Red leaders from 81 countries, declared that Communism can win out over the capitalist West in peaceful co-existence. After analyzing the document, the columnist Edgar Ansel Mowrer succinctly summarized its contents in these words:

"Clear enough, isn't it? Once Communism has disarmed us and taken the places it needs to become stronger, the way will be open for 'peace,' meaning the retreat of freedom and the advance of tyranny."

One achievement of the Moscow "summit" was agreement on a vast new program to expand Communist domination of the African continent. Emphasis was to be shifted to North Africa where the more advanced population offered a better starting point for Communist infiltration.

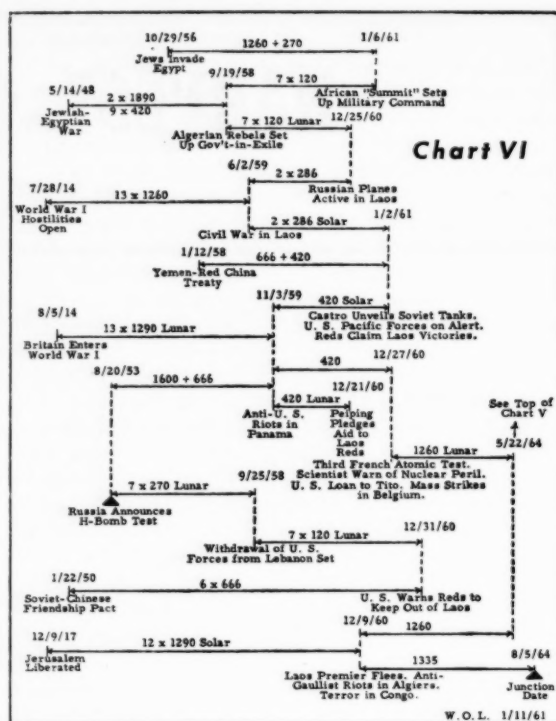
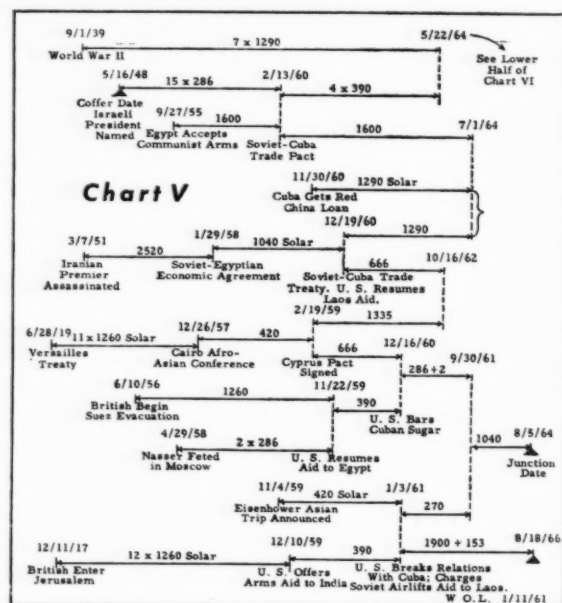
The Red manifesto came 6 x 1290 days (desolation) after Warsaw capitulated to Hitler's invaders on September 27, 1939 and 1600 days (judgment) after July 19, 1956 when the United States withdrew its offer to help Egypt construct the Aswan High Dam (top of Chart VII).

In London, meanwhile, delegates opened a conference to review the constitution of the shaky Rhodesia-Nyasaland Federation. And Morocco threatened to demand immediate removal of all American bases on her territory in reprisal for America's vote favoring admission of Mauritania to the UN.

President Eisenhower, citing continued "deliberate hostility" by the Castro regime, announced on December 16 that Cuba's sugar quota for the first quarter of 1961 had been cut to zero. The move came 390 days (Israel's chastisement) after November 22, 1959 when the United States resumed economic aid to Egypt. December 16 also fell 1260 (tribulation) plus 390 days after June 10, 1956 when British forces began evacuating the Suez Canal Zone.

The American ban on Cuban sugar came 666 plus 420 days after the Cairo Afro-Asian conference opened on December 26, 1957 and 666 days after the pact granting independence to Cyprus was signed on February 19, 1959. The 666 factor is the numerical symbol of man's imperfect world order now being brought to judgment. The number 420, one-sixth of the 2520-day Biblical trial or probation period, unfolds successive stages of that judgment (lower half of Chart V).

Proclaiming their solidarity on foreign affairs, the Soviet Union and Cuba signed a new and expanded trade agreement that pledged Russian aid to build Cuban industry. Russia also announced it was ready to purchase about half of the Cuban sugar crop if the United States continued refusing to buy. The trade pact was signed on December 19, exactly 1040 days solar (fruition) after the January 29, 1958 Soviet-Egyptian economic agreement. December 19 also fell 1290 days (desolation) before July 1, 1964, which will be 1600 days after the first Soviet-Cuban trade treaty was concluded on February 13, 1960. Note again that the solar terminal of 1290 days, extending to July 1, 1964, marked the November 30, 1960 Red Chinese loan to Cuba (upper half of Chart V).



An interval of 666 days, extending forward from the December 19 Soviet-Cuban pact, terminates on October 16, 1962. This date will be 1335 days after the February 19, 1959 Cyprus independence treaty and 1335 plus 420 days after the Cairo Afro-Asian conference opened on December 26, 1957. The number 1335, a symbol of blessing in Daniel's twelfth chapter, by inference connotes judgment upon outside nations whose activities obstruct Israel's assigned task of Kingdom establishment.

Also on December 19, the United States took the calculated risk of resuming arms shipments to a fledgling non-Communist regime in Laos.

Charging U. S. intervention in Laos, Peiping pledged on December 21 that it would do everything possible to support pro-Communist forces fighting to balk American aggression. The date fell 420 days lunar after the November 3, 1959 anti-U. S. riots in Panama. This, in turn, came on the lunar terminal of 13 x 1290 days after Great Britain entered World War I on August 5, 1914. Thirteen is the number of disintegration, rebellion, revolution and kindred ideas, while 1290 signifies desolation.

Vientiane sources reported on December 25 that Soviet aircraft parachuting military supplies into Laos were also being used to maintain liaison between pro-Communist paratrooper Captain Kong Le and Pathet Lao Red guerillas. This was 7 x 120 days lunar (warning perfected) after the Algerian rebel government-in-exile was set up on September 19, 1958. December 25 also fell 2 x 286 days (displacement) after the June 2, 1959 eruption of civil war in Laos (near top of Chart VI).

Following France's third nuclear test on December

Leaders of the eight-member African summit agreed on January 6 to sponsor an African military command. And in Bangkok, Thailand's Prime Minister expressed concern over Western uncertainty in the Laos crisis. He declared that the situation soon could get "completely out of hand." The development came 1260 plus 270 days (tribulation and travail) after the October 29, 1956 Jewish invasion of Egypt and 7 x 120 days (warning perfected) after September 19, 1958 when Algerian rebels set up a government-in-exile (top of Chart VI).

Metropolitan France, voting on January 8, gave President de Gaulle a solid mandate to proceed with his self-determination policy to solve the Algerian conflict. A striking time-pattern marks the date. It fell exactly 666 plus 286 days after the French Assembly approved the de Gaulle government on June 1, 1958. This date, in turn, was 1290 days solar (desolation) after the Algerian rebellion broke out on November 1, 1954. And a 286-day displacement interval extends forward from January 8 to October 21, 1961, which will be 12 x 1335 days after the British entered Jerusalem (bottom of Chart VII).

As travail intensifies in every quarter, the Western world is all too obviously caught in a maelstrom of events which it can neither arrest nor control. The consequences of past mistakes, cumulative in their

effect, will sweep the global crisis along with even more awesome momentum. The enflamed passions of aroused heathen hordes will not be easily nor quickly quenched.

And a nominally Christian civilization, which has relegated the Bible to the lowly status of a text-source for saccharine Sunday sermons, must turn back to the Book of books to discover the pathway to survival:

"Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people." (Isa. 51: 4.)

Unto this and much more must the people hearken. And so much of what is vital is capsulized in that remarkable, stirring fifty-first chapter of Isaiah. It opens with the exhortation for Israel to look unto the rock whence they are hewn. It closes with the pledge that the cup of trembling shall be taken from their hand and put into the hand of those that afflict them. In between rings a sublime, majestic word-symphony on the themes of apostasy and regeneration, desolation and deliverance, transgression and redemption. It speaks to these times, these days, these distraught nations.

For there is a purpose in the travail that besets America and Britain. And the travail will achieve its objective at the foreordained time.

Reprints from DESTINY Magazine

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DESTINY PUBLISHERS — Merrimac, Massachusetts

Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

BACK IN PRINT

The Great Pyramid: Its Divine Message

By David Davidson

Many books have been written on the subject of the Great Pyramid, but among them there is one book that stands apart from all others because it establishes beyond refutation the accuracy of the scientific, structural and chronological data incorporated in the building of this wondrous monument. This is *The Great Pyramid: Its Divine Message* by the late David Davidson, who will for all time be considered the outstanding authority on the structural importance of the Great Pyramid in its relationship to scientific and astronomical factors and to Biblical prophecy, confirming the accuracy of the Bible's prophetic statements in the unfolding developments of history.

The information made available in this splendid treatise on the Great Pyramid is unexcelled. The author, a devoted student of the subject from the moment of his aroused interest in this monument, has made, for all time, a major contribution to our knowledge and understanding of the chronological meaning of the revelation-measures contained in this "altar" which is a "sign and witness" (see Isa. 19: 19-20) standing in the land of Egypt.

Because of the demands for this book, which was first published in the year 1924, this twelfth edition (tenth printing) has been made available for all who wish to have this invaluable reference work on the Great Pyramid. During the last few years many have paid as much as twenty-five dollars for second-hand copies.

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